

state, in view of trade relations as they are; in the second book he proceeded to discuss the actual condition of commercial intercourse in existing states; and in the third book he considered how the theory of a closed commercial state was to be realized. The vital portion of his argument lay in the statement that if all Christian Europe, with its colonies and factories in other quarters of the globe, was to be considered as a whole, trade must remain free as it once was; if, however, it was to be divided into several wholes, each under its own government, it must likewise be divided into several entirely closed commercial states. Said he: "Those systems which demand free trade, those claims to the right to buy and sell freely in the whole known world, have been handed down to us from among the ideas of our ancestors, for whom they were suited; we took them without examination and adopted them, and it is with trouble that we substitute others for them."

Seven years later the same philosopher declared, in his better-known Address to the German Nation, that the much-vaunted liberty of the seas was a matter entirely indifferent to the Germans. For the preservation of their peculiar genius, he argued, they should be saved from all participation, direct or indirect, in the wealth of other peoples; otherwise the curse of commercialism would overtake them. Thus the "ideologues" of Europe, German and French, held identical opinions. They appear to have had multitudes of supporters in all lands. At any rate, it is idle to charge Bonaparte with being the inventor of the rigid protectionist doctrines that he endeavored to apply to the dominions which, when acquired by conquest, he intended to incorporate in a

Der geschlossene Handels- und Probe einer kiinftig zu liefern-staat. Ein philosophischer Ent- den Politik (Wien, 1801), p. 109. wurf als Anhang zur Rechtslehre